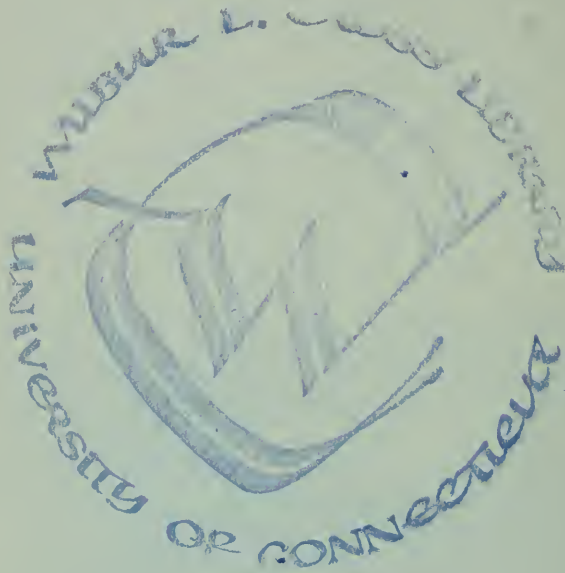


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SKETCH
OF THE
CONGREGATIONAL
SOCIETY AND CHURCH
OF
EAST GRANBY
CONN.

BY
ALBERT CARLOS BATES, M. A.

HARTFORD
1930

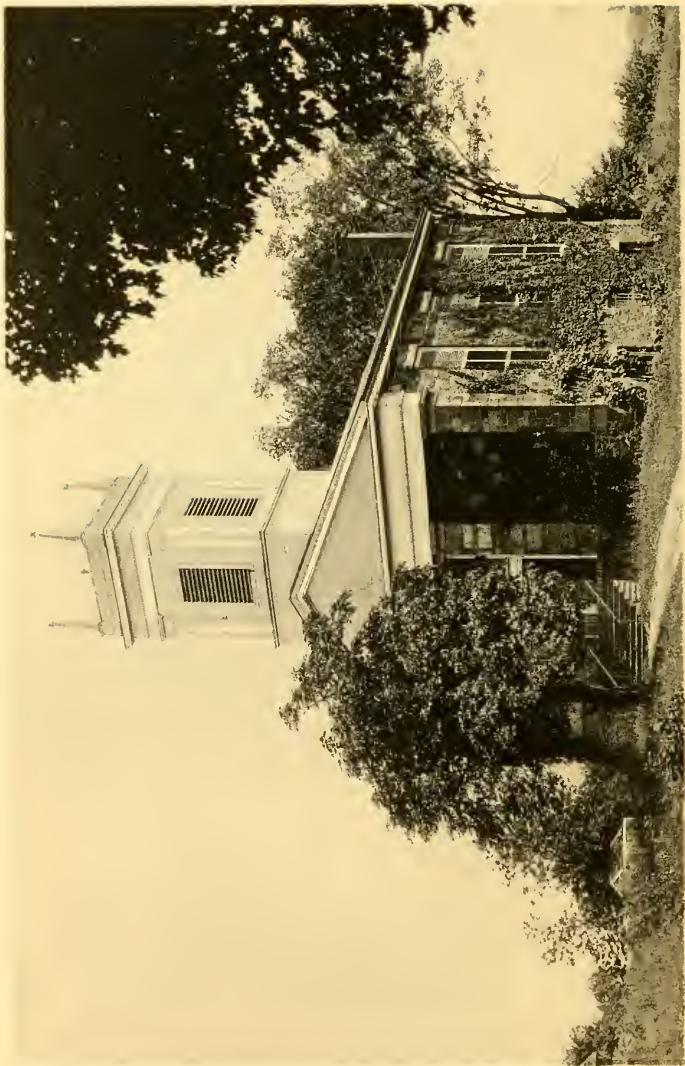


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SKETCH
OF THE
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SOCIETY AND CHURCH
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The one hundredth anniversary of the erection of the present stone church building in East Granby was celebrated on Sunday, September 21st, 1930. Special services followed by a collation marked the occasion. A congregation which filled the church and included many former residents and persons from nearby towns took part in the exercises.

The following sketch, which was read at that time, had been read in part at an old home Sunday three years previously.

The illustrations include a plot of the Society drawn in 1793 and photographed some years since from the original then in the possession of B. Pinckney Clark; the pewter beaker, believed to be the first communion cup of the church, made by Thomas Danforth probably about 1740; a britania ware chalice from the communion service in use until 1886; the pitch pipe used in the old church by Coach Carter and in the present church by Gurdon C. Gould when serving as choir leader. The report of the seating committee in 1826 has been inserted as an item of interest.

A. C. B.

59/68/1



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The greater portion of what is now East Granby was originally a part of the town of Simsbury. From its location it was designated as Simsbury Northeast Corner. On what is now the Main Street, the land was divided in 1688 into twenty-three lots and allotted to sundry persons. One of the conditions of these grants was that the grantee should subscribe to the minister's maintenance. As these grantees failed to settle upon their lots within five years the grants were annulled in 1693. Later the lots were again granted to the same and to other persons and settlement probably began during the first decade of the 18th century. By 1712 there were at least five families residing in the settlement, which before that time had come to be officially designated as Turkey Hills. For some years the residents of this settlement paid their ministerial rates or taxes toward the support of the minister at Simsbury, and attended divine worship at that place; except that at such times as Salmon Brook stream could not be crossed it is said they attended church in Suffield.

Probably many of the people walked to and from the meeting house, for it may be doubted if the majority were owners of horses in those early days. By the winter of 1730-31 the settlement had so increased that the people were given permission "to maintain ye Gospel among themselves," and were freed from payment for the support of the minister at Simsbury so long as they maintained their own. Mr. Collins, probably son and namesake of Reverend Nathaniel Collins the first settled minister at Enfield, was employed under this authority and may have preached there as early as the winter of 1729-30. So far as we know, he was the first minister at Turkey Hills or East Granby.

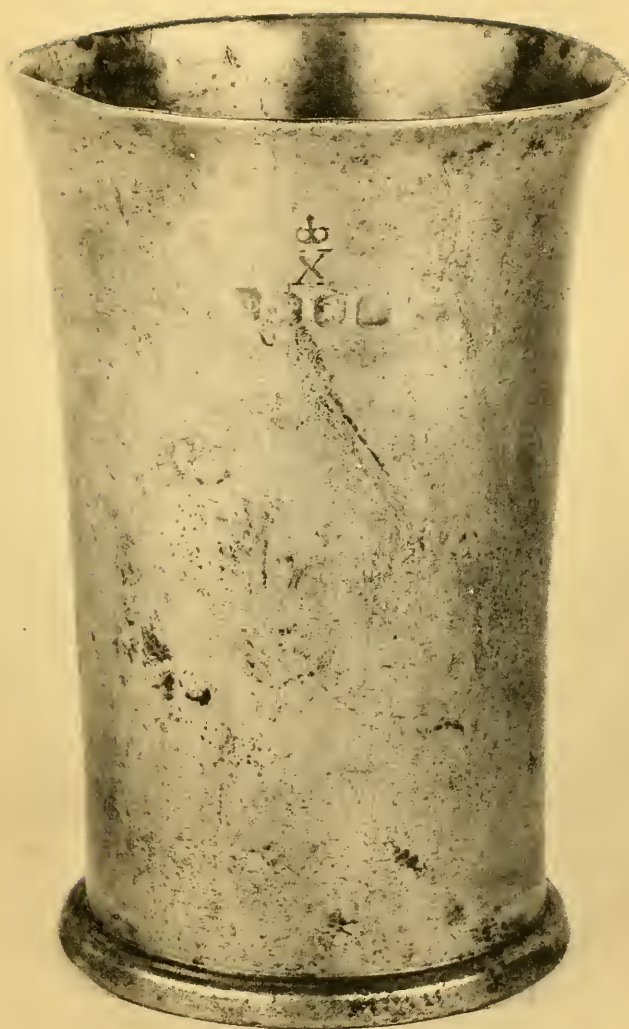
In March 1733 the inhabitants of Turkey Hills, upon their request, were given liberty by the town of Simsbury to become a distinct ministerial society. This vote marked

the beginning of one of the long dissensions regarding ecclesiastical affairs which were only too common in those early days. The final outcome, after many protests by the inhabitants of various parts of the town to the General Assembly and the efforts of sundry committees appointed by the Assembly, was the division of the town of Simsbury in October 1736 into four ecclesiastical societies; the First or Simsbury Society; the Wintonbury Society; the Salmon Brook Society and the Turkey Hills Society. The following year a strip of Windsor adjacent to Turkey Hills eastern part was added to the Society by the Assembly, which from its width was known as the Half Mile.

The first meeting of the new Society of Turkey Hills was held in June 1737, at which time it was voted to hire a minister and continue preaching. During the year a Mr. Wolcott was "preaching the Gospel amongst us." This was probably William Wolcott, a native of Windsor east of the river. He was fitted for college by Rev. Jonathan Edwards, was graduated at Yale in 1734 and the next year was tutor in the college; but the following year was absent from college because of illness. Later he practiced medicine in East Windsor, where he resided.

It is believed that the church was formally organized during the same year, 1737. Unfortunately, no official record of the organization remains, due to the loss of all records of the church prior to 1776. When or how these records disappeared is not known; but they have been missing for eighty-five years, at least.

The Society at once took action towards building a meeting house and appealed to the General Assembly to fix the place where the building should stand. Pursuant to a report of the committee of the Assembly in 1738, the meeting house was to be located at an oak staddle "along or against Samuel Clark's land upon the highway which runs north and south through the said parish." The spot where the building was erected was at the west side of the highway between the location of the old house (now removed) where Elmore Clark formerly lived and the house south of it which



was late the residence of Lafayette Clark. Samuel Clark made strenuous objections to the erection of a meeting house upon the spot designated by the Assembly. Committees were appointed to endeavor to agree with Mr. Clark and to defend the Society in proceeding to erect the building on that spot. Later an arrangement seems to have been effected through the payment to Clark of £20 for his damages in this matter. The early feeling of objection was not, however, entirely quelled and^{ed} at a later date there was further controversy between the Society and Mr. Clark's sons over the land on which the meeting house stood.

A vote was passed in October 1737 that the meeting house should be forty feet by thirty feet and twenty feet between joints. There was a gallery within which was reached by a pair of stairs. It is probable that the gallery extended around three sides of the building, although this is not capable of actual proof. A little later a tax amounting to 18 cents on the dollar was laid toward the erection of the building, and a similar tax to pay for ministerial charges. The people of those days were certainly not afraid to lay taxes, and the principal taxable item on the lists of that period was the personal tax. A person or "head" was rated at a certain number of pounds sterling and a tax gathered on that rating, the same as on the rating of land at so much per acre.

In addition to ministerial affairs, the ecclesiastical society also had charge of schools, and divided the society into school districts and laid special taxes for school purposes. Presumably the church had been erected before 1741, when a call was made to Rev. Ebenezer Mills, a native of Windsor and a graduate of Yale in 1738, then resident on Long Island, to settle with them in the ministry. A settlement of £500 was voted to him, to be paid in four annual payments, and a salary of £150 annually. Soon after Mr. Mills settled here there was much feeling between him and the society concerning his salary. This was due to the great depreciation in money at that time and the consequent fact that his £150 of salary had a very small purchasing

power. The trouble continued and in 1748 the Society voted him a salary of £300 "old tenor" if he would continue with them. During the same year they voted to finish the meeting house up to the girts and also the pulpit and canopy or sounding board above the pulpit.

Seats were built in the house in 1749, possibly additional to some that were previously there. During the same year the earliest dignifying of the pews and seats occurred, at which time there were at least nine pews and four long seats. This dignifying was the assigning of the several pews and seats in order of precedence, importance or dignity, and people were then seated in them according to their recognized dignity or importance. The establishment of a seating was ever an occasion for much controversy and heartburnings.

Mr. Mills' salary was increased in 1750 to £400 and the following year to £500 "old tenor," half of the amount to be paid in provision pay. Four years later, in 1755, Mr. Mills was dismissed from his pastorate by mutual agreement with the Society; but he continued to reside here for some years after his dismissal. Later he removed to Sandisfield, Mass. and mysteriously disappeared about 1800.

It was voted in 1756 to adopt the Cambridge platform of church discipline. This was in distinction apparently from the Saybrook platform, which had been adopted by the ministers of Connecticut less than half a century before. Such adoption may have indicated that the church tended toward Presbyterianism, for at a later date they frequently styled themselves a Presbyterian society.

Several candidates followed Mr. Mills, two of whom received invitations to settle, but did not do so. Rev. Nehemiah Strong was then invited to become the Society's minister, receiving a settlement of £200 and a salary of £60, to be increased in two years to £70, together with his firewood. These payments were evidently to be made in the recently issued "new tenor" currency. He was ordained over the church in January 1761. Within a few years trouble over salary and other causes led to disagreements between the Society and Mr. Strong, and he was dismissed



about 1766, after which he removed to Hatfield, Mass., not far from Northampton which was his birthplace. Mr. Strong was a graduate of Yale in 1755. A professorship of mathematics and natural philosophy was established at that college in 1770 and he was elected to its chair, in which position he continued until the close of 1781. Over his own name and sundry pseudonyms, he was the author of several series of almanacs issued from 1775 to 1809 and published at Hartford, New Haven, Middletown and Springfield.

About the time of Mr. Strong's dismissal there appears to have been a strong Church of England element in Turkey Hills. At a meeting of the Society in December 1767 a majority of those present and voting for moderator were of "the Church of England profecion." The minority candidate voted for by those "of the prespeteron order" was, however, declared elected. In 1770 and in 1772 new seatings of the meeting house were voted and repairs ordered made upon the building. It was also voted in 1770 to join with Poquonock "to hier Preaching." During the years next following James Tredaway, Mr. Mather, Abel Forward and Emerson Foster were employed as preachers; the latter receiving a call to settle. Two choristers were chosen, and Richard Gay was appointed to read the psalm. At the next meeting, May 1773, it was voted to sing new psalm tunes one half of the time and old tunes the other half; and the singers were instructed to sit below. Evidently no opportunity was to be given for levity by merry singers seated in the gallery. A seat for the negros was built in 1775.

Aaron Jordan Booge, a native of what is now Avon and a graduate of Yale in 1774, after preaching for a time on probation accepted a call to settle, and on November 27, 1776, was ordained and settled over the church, with a settlement of £200 and a salary of £50, to be increased after four years to £60. Seventeen tavern keepers were appointed for the day of ordination; and, if tradition may be accepted, the evening of that day was the occasion of the most brilliant ball ever held in the community. The plan of church discipline, based on the "Saybrook Platform,"

the confession of faith and the covenant were entered on the records. At this time there were fourteen men, including one negro, who died later in the Continental Army, and twenty-three women who were members of the church in full communion. There were also half way covenant, or non-communion members who together with baptised persons were considered as being under the watch and discipline of the church. Four years later a vote was passed which apparently annulled or greatly altered the privileges of the non-communion members. Samuel Owen and Asahel Holcomb were the deacons at this time. The former had held office since as early as 1744 and the latter since 1753. During Mr. Booge's pastorate the church prospered; new members were admitted, baptisms were frequent, communion was administered every second month and discipline was meted out to those whose conduct seemed to fall short of their covenants and vows. It is said that "Priest Booge," as he was called, was himself careless in some ways about the duties of his office. It was his custom to make no preparation of his sermon until Sunday morning, and then to deliver it without notes. Three years after his settlement trouble arose between Mr. Booge and the Society over his salary, occasioned by the great depreciation of currency during the Revolutionary War, and considerable additional amounts were voted to him. A satisfactory agreement between the parties not being arrived at, Mr. Booge's connection with the church was severed in December 1785, apparently by mutual agreement, for he continued preaching there during the following year, after which he removed to Massachusetts. At this time there were 122 persons paying taxes in Turkey Hills.

During Mr. Booge's pastorate the meeting house was several times seated and the seats dignified. Four dollars was paid in 1779 for sweeping the meeting house. If paid in the depreciated paper currency it would probably be equal to less than one cent per week. It was voted in 1782 "not to Read ye Psalm Line by Line."

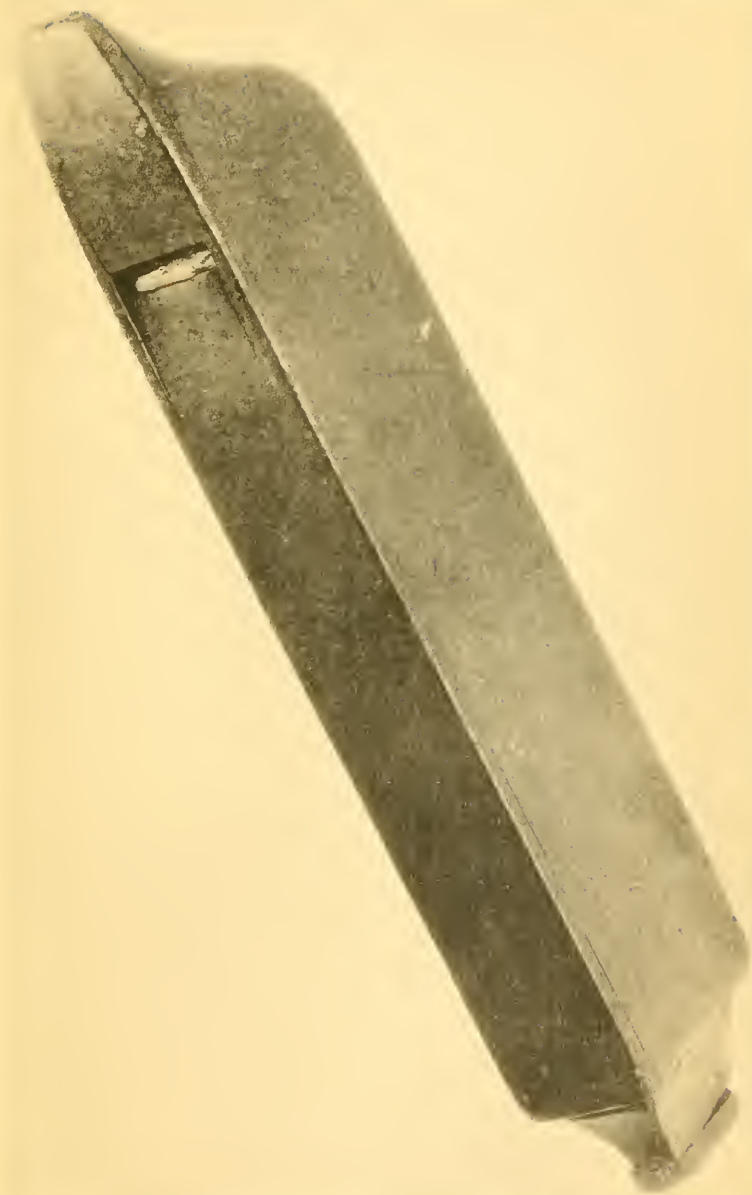
After Mr. Booge left, the church was for a time without a regular minister and in a "deranged condition," as the records express it; although members were occasionally admitted and both discipline and communion occasionally administered, and the meeting house was twice seated. Rev. Elam Potter was the preacher in 1788. It was voted in 1790 to hire preaching one half of the time and to see if they could arrange to join with West Suffield or Poquonock in hiring preaching. The next year thirty pounds was voted to hire a preacher and to pay for his board and horse keeping, and Silas Churchel was employed and invited to settle.

On the second of May 1794, Whitfield Cowles received and accepted a call to settle, and on the eighteenth of June he was ordained over the church. Apparently his salary was £86 "lawful money" per year. Late in 1796 it was voted to repair the meeting house and to build a steeple at the north end. For these purposes a tax of seven cents on the dollar was voted, and an additional tax of four cents the following year. It was also voted to procure a lightning rod. The deck of the steeple was covered in 1801.

The meeting house was again seated in 1803. By 1806, at which time a committee was chosen "to Treat with Mr. Cowles for a disunion," there were considerable dissensions in the Society and his salary was much in arrears. It appears that before his settlement many members of the Society signed an agreement to contribute certain sums annually towards his support. This, some, at least, of them failed to do and the Society had several times threatened to take legal action to collect these subscriptions. Mr. Cowles in November 1806 addressed a communication to the Society, saying that he was in principle opposed to the support of the ministry by means of taxation, and that he relinquished such part of his salary as was raised in that manner; but reserved to himself to have and receive what was due him by subscription. It is understood that Mr. Cowles embraced Universalist beliefs. He was dismissed in 1808, and it is said that he was silenced from the congregational ministry. He continued to reside in the Society until his death.

Matters went from bad to worse with the Society. Many members withdrew. Before 1812 it was claimed that because of certain irregularities in calling meetings, taxes which had been laid could not be collected, and that the people were then unable to call a legal meeting and lay further taxes. Whereupon the Legislature in May of that year renewed their corporate capacity. By 1815 the steeple was in such condition that its removal was considered; but it was finally voted to repair it at a cost of \$60. Harvey Wilbur was invited to settle in 1816; but declined. The next installed pastor was Rev. Eber L. Clark who continued from July 1816 to July 1820. It was at the time of his installation that the Society began to unite with the State in paying a minister; he preaching mornings at the church and afternoons or evenings at Newgate to the prisoners and to such of his regular congregation as cared to attend. Attendance at these prison meetings was looked upon as something of a lark by the young people of the vicinity. About this time an incident of discipline occurred which seems too interesting to be omitted. A member appeared at church one Sunday showing evidence of having partaken too freely of strong drink. A few days later a committee of the church went to discourse with her about the matter. When they had made known the object of their visit she asked them to wait a moment, and going out to the highway she returned with a number of small stones, and handing one to each of the committeemen she seated herself and told them to proceed. The text which was in her mind must have been evident to each one.

Permission was given in 1816 to place a bell in the steeple. In 1818 the Society voted to expend \$30 in the purchase of lottery tickets. Rev. Stephen Crosby was settled over the church in November 1826 and remained until January 1832. A part of his salary was paid by one of the missionary societies, and like payments were made towards the salary of his successors for more than thirty years following his settlement. It is perhaps worthy of note that, contrary to the prevailing views of the day, Mr. Crosby entertained strong anti-slavery sentiments.



The old meeting house was by this time in a bad state of repair, and the matter of erecting a new meeting house was agitated and a decision to do so was reached. A subscription contract for money for its erection was dated March 28, 1830. In this Joel Clark was named as payee to receive the amounts subscribed. Half of each subscription was to be paid by the first of November following. The subscriptions were not to be binding unless \$2500 should be subscribed by June first. The total of subscriptions on May 31st amounting to only \$2005.62½, the Society on that day authorized its Treasurer "in his said capacity" to sign the paper with the Society's subscription for \$550, thus making the previous subscriptions by individuals binding. By another contract of the same date, twenty-one individuals subscribed to contribute labor or materials to the value of \$145 toward the erection of the building.

The cash subscription paper contains the names of 181 individuals, 43 of whom were residents of Turkey Hills, 49 of Hartford, 28 of West Hartford, 25 of Berlin, with 36 of Farmington, East Hartford, Wethersfield, Bristol, East Windsor and New York. The New York subscriptions were obtained by Samuel Woodruff, Esq., who went to that city for the purpose the first week in September. Woodruff, who lived on the East Street, was an attorney and a man of wide acquaintance. The Turkey Hills subscriptions, in addition to the \$550 subscribed by the Society, amounted to \$1516. Those subscribing the largest amounts were Appleton Robbins, \$400; Joel Clark, \$150; Rev. Stephen Crosby and Richard Gay, \$100 each; Samuel Woodruff, \$60; Hervey Skinner, Joseph Cornish, Justus R. Stevens, Walter Thrall and Roswell H. Phelps, \$50 each. The only other large subscription was \$100 by George S. Robbins of New York, a native of Turkey Hills. Later nine other residents of Turkey Hills subscribed a total of \$91.

During the week following the signing of the subscription paper by the Society's treasurer, the Society chose a committee consisting of Walter Thrall, Samuel Woodruff, Charles T. Hillyer, Hervey Skinner and Joseph Cornish, Jr.,

“to contract for and superintend the building and finishing a new meeting house;” also to find a site and purchase land for the new building and to sell the old meeting house.

On August 9, 1830, the building committee was authorized by the Society “to Contract . . . for the building of a Stone Meeting house according to propositions received . . . from Elijah T. Hayden, at Thirty Two Hundred and Fifty dollars.” It is possible that Hayden was only the contractor for the work, as the actual building was done by Capt. Isaac Damon of Northampton, Mass. In less than a month we know that work looking towards the erection of the new building was being actively prosecuted, and so rapidly did it advance that the corner stone “was laid accompanied with devotional exercises” on October 15th and the sills were raised into place the following day. On the 24th of November, a “cold, raw, blustering day,” the roof “was principally raised.”

By the following spring the building was completed; at a loss to the contractor or builder, it is said, of \$3000. The new bell, procured through the subscription of Mr. Robbins of New York, was raised to its place on April 21st, 1831; and at about the same time contributions were received for the purchase of a carpet. On the afternoon of Sunday, March 27th, Mr. Crosby preached the last sermon in the old meeting house from the text Deuteronomy 32: 7—“Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.”

Following this, for a short time, religious exercises were held in the center school house. The first meeting of the Society in the new meeting house was held on April 26th. Five weeks later, on May 31st, 1831, the new meeting house, in which we are now assembled, was dedicated with a sermon and dedication prayer by the pastor, Rev. Stephen Crosby. Rev. Dr. Nathan Perkins of West Hartford and other clergymen were present and took part in the exercises.

The following day, Tuesday, June 1st, and continuing until Friday at 1 o'clock P. M., a conference of neighbour-

ing churches was held in the new meeting house "pursuant to public notice and by particular invitation." There were present Rev. Dr. Nathan Perkins of West Hartford, Rev. Dr. Noah Porter of Farmington, Rev. Allen McLean of Simsbury, Rev. Asa Mead of East Hartford, Rev. Dr. Samuel Spring of the North Church in Hartford, Rev. Dr. Joel H. Linsley of the South Church in Hartford, Rev. Ammi Linsley of East Hartland, Rev. Henry A. Rowland of Windsor, Rev. Isaac Porter of Granby, Rev. Cyrus Yale of New Hartford, Rev. Mr. Yale of Charlotte, and, as a contemporary record states, "many other clergymen with delegates attended; most or all of whom partook either in preaching, exhortation or prayer. The whole exercises were solemn and deeply interesting. The house was well filled, the audience respectable and attentive. Services closed by the Sacrament of the Lord's Supper."

Upon the completion of the new meeting house, the building committee, as previously authorized, made sale of the old meeting house to George Burleigh Holcomb for \$150. The committee reserved the lightning rod, the step stones, "all the entire pulpit," which probably included the sounding board, and the pews, but not the seats in the pews. They also reserved and agreed to pay for so much of the hewed stone underpinning as would fill under the ends of the steps to the new house. The steeple was pulled down on April 6, 1831 and the house itself nine days later, on the 15th. Horace Clark recorded in his diary that it "fell about 3 o'clock in the afternoon, to my great joy." Mr. Holcomb used some of the old material in building at his home place, and some of the timbers may be identified in a small shop or out-building still standing.

The report of a seating committee for the old meeting house in 1826 contains the names of 176 men and women and indicates the pew in which each is to sit. It also says, "Ladies over 15 and under 18 will take seats in the North front Pew in the Gallery," and "Gentlemen over 18 and under 21 will take seats in the South front pew in the gallery."

A few words now about the appearance of the old building. It had a foundation of cut stone, was two stories in height and stood with its gables to the north and south, so that the front towards the street was actually the side of the building. Midway in this front was the door above which was some ornamental scroll work of the form known as ogee scrolls. There were probably two windows on either side of the door and seven narrower windows above in the second story; also two windows above and below in each end and a small window in either gable. It was probably clap-boarded. The interior of the building must have been very crude and rough. Work upon the finishing of the interior was done at different times during a long period. Probably no part of the building had plastered walls and there is record of its being finished only "up to the girts." The chamfering on some of the framework which still exists, indicates that its posts or beams were intended to be left exposed. A steeple was built over the north end about 1796 and permission to hang a bell was voted in 1816, although we have no positive record that a bell was ever hung in the steeple. The building never had a chimney and was not heated until 1828, when a stove was set up and its pipe run out of a south window. The pulpit, which projected into the room, was in the north end, and in front of it a seat for the deacons and at the left a seat for the minister's family. In the southwest corner were stairs leading to the gallery. These made two turns at which there were square landings. In the gallery were several pews. Around the sides of the meeting house were fourteen square pews, or at least spaces for that number, for it seems probable that three of the spaces were vacant. In the center of the building were twelve pews. A passage way or aisle ran around the room between the center and side pews; another ran from in front of the pulpit the length of the church to the opposite wall, dividing the central block of pews. A short passageway extended from the front door to the aisle surrounding the center pews, and another short passageway from the same aisle at the rear to the rear wall towards the south end of the building. Possibly this led to a rear door.

Hearts East of J

Hematite
Mountain

E 20° 30' S 3 miles & 3 quarters

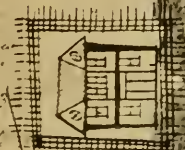


North Branch of Salmon

Granley

West Branch of Salmon

Plotted by the
State of Oregon
in 1854
March 13/77



1/2 mile



1/20 E 2 miles & 1/4 mile

Line by South and West 1/4 S 1/4 miles quarter west side

Caple Bridge

Caple
Bridge





Rev. Daniel Hemenway was settled in 1832 and remained for ten years. Then followed Jonas Bowen Clarke, 1842 to 1845, Pliny F. Sanborne, 1846-1853, Sidney Bryant, 1855-1860. The year of his settlement land was purchased, and during that or the following year the parsonage was erected at a cost of \$2500. Noah H. Wells followed Bryant, preaching for four years, and he was followed in 1865 by Joel H. Lindsley. Then followed in the order named R. Manning Chipman, Charles Chamberlain, William D. McFarland, David A. Strong, R. J. Thompson, F. C. H. Wendell, Bert F. Case and James A. Lytle who was ordained here on May 21, 1901. Following him came Irving H. Childs, Ernest Yarrow and Clarence A. Lincoln, student supplies; then George E. Lincoln, beginning in December 1909; John B. McLean; Charles W. Hanna from September 1913 through 1917; Thomas Kelly 1918-1919; A. Avery Gates 1919-1920, Bert F. Case 1920-1923; Theodore Brinkerhoff, a student supply; Neil Douglas MacDonald 1924-1926; Herbert Tucker 1926-1298; H. Lewis Batts 1929-1930.

The following persons have held the office of deacon: Samuel Owen, Asahel Holcomb, Josiah Alford, Richard Gay, Phineas Stephens, Hervey Skinner, Gurdon C. Gould, Joseph Cornish, Virgil H. Griswold, Chester Hamlin, B. Ellsworth Smith, Oliver Hayden, Clinton Phelps, Orrin Case, James Holmes, B. Pinckney Clark, Scott B. Viets, Clarence Case, Daniel B. Clark.

After having had the matter under consideration for several years, extensive alterations were made in the meeting house during the summer of 1865. A contract was entered into with Erastus Phelps of Hartford to make the alterations for \$3000. The gallery on three sides of the building, the high pulpit and the square pews under the gallery were removed, as was also the partition at the west end which had formed the belfry. A new gallery was built at that end on a lower level and extending back twelve feet further than did the former gallery. The brick addition was built at the east end to accommodate the new pulpit. A new carpet was placed on the floor and cushions in the pews,

and the whole interior painted and decorated. And recently, in 1927, the building was again decorated, painted, furnished and lighted by electricity at a cost of about \$3000, giving it the fresh and tasteful appearance that you behold.

The new building was, and still is the only stone church in a country town for many miles around and doubtless at the time of its erection, was looked upon as distinctive and unusual. It still impresses its beholders with a feeling of its dignity and fitness. From the first, the basement was subject to numerous and varying uses. A school was maintained there for many years. From 1833 to 1848 the Newtonian Society, a debating club composed of the young men of the village, held its meetings there. Fairs, political meetings and social and other entertainments were held there; and by arrangement with the town it served for some years as a town hall.

The communion table now in use was the gift of Mrs. Harriet L. Gay in 1878, and the communion service used until recently was the gift in 1886 of Miss Frances E. Cornish in memory of her ancestors Deacon Joseph Cornish and his wife.

It is a pleasure to note that the ecclesiastical society is now not only self-supporting but has an invested fund of more than \$4600, the gift or bequest at different times of a number of individuals.

The name of the Society was changed by legislative act in 1905 from Turkey Hills to East Granby.

Ladies over 15 and under 18 will take seats in the North front Pew in the Gallery.

Gentlemen over 18 and under 21 will take seats in the South front pew in the gallery.

Report of the Seating Committee appointed at a regular society meeting August 31st 1826.

Joel Clark	}	Seaters
A Robbins		
A G Hillyer		
Justus R Stevens		
Alfred Owen		
Sardius Thrall		
S Thrall for Apollos		
Gay.		

Mathew Griswold William Winchell Simeon Thrall Lucy Barna Wd Abigail Viets Wd Huldah Winchell Roger Filer	Roswell Skinner Richard Gay Luke Thrall Samuel Clark Andrew Hillyer Wd Ruth Lewis Wd Zeruah Owen Wd Mercy Stevens	Wd Eleanor Thrall Wd Ann Phelps Wd Theodocia Griffin Wd Bershaba Phelps	Pulpit	Minister's Family	Joseph Cornish David Clark Samuel Woodruff Erastus Bates Apollos Bates David Enos Eliphalet Buck	Aaron Phelps Jr (?) Wd Sarah Thrall Wd Wattles Shubael Curtis Wd Woolworth Wd Zibah Phelps Jabez Phelps
			Deacons Seat			

Joseph R. Gross Alanson Knowles L. W. Mosley Charity Phelps Moses Cary	John Vadikin Lucinda Bates Wm. K Thrall Irijah Alderman Lyman Phelps Arthur Griswold	Appleton Robbins Richard Butler Whitfield Cowles Wd Sally Barker Wd Chloe Owen Sarah Owen Mary Robbins	Joel Clark James Forward Micah Griffin Joab Owen Abiah Griswold Wd Hannah Griswold	Prosper Hosmer Philo Phelps George Viets Festus Viets Wd Rebecca Forward Polly Johnson	Mahittable Bassett Lucina Hurlburt Wd Betsy Lewis Amberst Phelps Aralza Roby Marcus Filmore George Norton & his sister
Samuel L. Thrall Wm. Latham Milton Phelps Albert Bates Luther Pinney Horace D. Clark Schuyler Alderman Frederick Winchell Madison Cowles Anson M. Holcomb Julius Phelps	Newton Eno Azariah G. Phelps Phiney Owen Gaylord Thrall Phineas Gabriel Zophar L. Bates Justin Hoskins Friend Thrall Walter Butler	Apollos G. Hillyer Horace Clark Silas Phelps 2d John Viets Gaylord Eno Jr (?) Oliver Griswold Simeon Lewis	Justice R. Stevens Walter Thrall Grove Griswold Richard K. Gay Thadeus Griswold Hervey Skinner Horace Viets Wd Deborah Hoskins	Lavinia Owen Almira Phelps Ruth Phelps Lydia Thompson Serena Winchell Mary Robbins 2d Elizabeth Cornish Weathy Griswold Nancy Forward Harriet Griffin Eliza Bumpsted Lucy Butler	Eli Stevens Jesse Clark Jr Thomas Rowley John Butte[]
	George Clark Peluthai Clark Anson Bates Hervey Thrall Samuel Thompson David Clark Jr	James O. Pond Apollos Gay Orson P. Phelps Jerusha Newton Sarah Buck	Sardius Thrall Joseph Cornish Jr Alex. H. Griswold Cynthia Sheldon Chloe Owen Jr Nancy Butler	Melissa Phelps Eliza Phelps Maria Holcomb Corinthia Owen Mary J. Hosmer Julia Hosmer Clarissa Holcomb Mary Cornish Emily Cornish Amorette Pinney Arminna Reed Mary Thrall	

Gallery Stairs	Alfred Winchell Apollos G. Clapp George Thrall Silas Phelps Jr Harvey Forward Lynns Phelps Roland Phelps Charles Viets	Perley Holt Virgil Cornish Alfred Owen Charles T. Hillyer Joel B. Clark Oliver H. Barker Milton Owen Gervase Viets	Roswell H. Phelps Allen Winchell Samuel Tibbets James H. Holcomb George C. Owen Arnon C. Pinney Summit Gay Wd Cretia Holcomb Edmund Thompson Jr
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